التفسير المحرر

للقرآن الكريم

سورة المائدة

إعداد

القسم العلمي بمؤسسة الدرر السنية

[illegible]

[illegible] [illegible]

[illegible] [illegible]

بإشراف الشيخ

علوي بن عبد القادر السقاف

المجلد الرابع

الدرر السنية

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حقوق الطبع محفوظة

الطبعة الأولى
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بسم الله الرحمن الرحيم

تَفْسِيرُ

سُورَةِ الفَاتِحَةِ

سورةُ المائدةِ

أسماءُ السُّورةِ:

سُمِّيَتْ هذه السُّورةُ الكريمةُ: سُورةَ المائدةِ(1).

عن جُبيرِ بنِ نُفيرٍ، قال: ((حججتُ فدخلتُ على عائشةَ رضي اللهُ عنها، فقالت لي: يا جُبيرُ، تقرأُ المائدةَ؟ فقلتُ: نعم، فقالت: أمَا إنَّها آخِرُ سُورةٍ نزلَتْ...))(2).

فضائلُ السُّورةِ وخصائصُها:

1- سُورةُ المائدةِ من السَّبعِ الطِّوالِ التي أُوتيَها النبيُّ صلَّى اللهُ عليه وسلَّم مكانَ التَّوراةِ:

عن واثلةَ بنِ الأسقعِ رضي اللهُ عنه، قال: قال رسولُ اللهِ صلَّى اللهُ عليه وسلَّم: ((أُعطيتُ مكانَ التَّوراةِ السَّبعَ الطِّوالَ، وأُعطيتُ مكانَ الزَّبورِ المِئِينَ، وأُعطيتُ مكانَ الإنجيلِ المثانيَ، وفُضِّلْتُ بالمفصَّلِ))(3).

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(1) سُمِّيَت هذه السورةُ بهذا الاسمِ؛ لورودِ ذِكرِ المائدةِ فيها، حيث طلب الحواريُّونَ من عيسى عليه السَّلامُ آيةً تدُلُّ على صِدقِ نُبوَّتِه، وتكونُ لهم عيدًا، وقد اختُصَّت هذه السُّورةُ بذِكرِها؛ قال تعالى: ﴿إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ * قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ * قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ * قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ﴾ [المائدة: ١١٢- ١١٥]. يُنظر: ((تفسير ابن عاشور)) (٧/ ٦٩).

(2) أخرجه أحمد (٢٥٥٤٧)، والنسائي في ((السنن الكبرى)) (١١١٣٨)، والحاكم في ((المستدرك)) (٣٢١٠).

قال الحاكم: صحيحٌ على شرطِ الشَّيخينِ. وقال الشَّوكانيُّ في ((نيل الأوطار)) (٩/ ٦٠): رجالُه رجالُ الصَّحيحِ.

(3) أخرجه أحمد (١٦٩٨٢)، والطَّيالسيُّ في ((المسند)) (١١٠٥)، والطَّبرانيُّ في ((المعجم الكبير)) (٢٢/ ٧٦) (١٨٧)، والبيهقيُّ في ((شعب الإيمان)) (٢٤١٥)، وأبو نعيم في -

٢- من خصائص هذه السورة: أنها من آخر ما نزل من القرآن[1].

عن عبد الله بن عمرو رضي الله عنهما، قال: «آخر سورة أنزلت سورة المائدة»[2].

وعن جبير بن نفير، أن عائشة رضي الله عنها قالت له: «يا جبير، تقرأ المائدة؟» فقلت: نعم، قالت: «أما إنها آخر سورة نزلت»[3].

٣- من خصائصها: أنها أجمع سورة في القرآن لفروع التشريع، وذُكر فيها من التحليل والتحريم والإيجاب ما لم يُذكر في غيرها[4].

مكيتها ومدنيتها

سورة المائدة سورة مدنية، نزلت بعد الهجرة، ونقل الإجماع على ذلك عدة

= «التحرير والتنوير» ([illegible]).

قال الهيثمي في «مجمع الزوائد» ([illegible]): فيه عمرو بن عطية، وثقه ابن حبان وفيه ضعف، وحسنه السيوطي في «الجامع الصغير» ([illegible])، وصححه الألباني في «صحيح الجامع» ([illegible]).

[1] يُنظر: «تفسير الرازي» ([illegible])، «تفسير ابن كثير» ([illegible]).

وقيل: إن سورة المائدة ليس فيها منسوخ، وقد روي هذا عن ابن عباس وعائشة وعمرو بن شرحبيل وجمع من السلف.

قال ابن حجر: «الذي صح عن ابن عباس وعائشة وعمرو بن شرحبيل وجمع من السلف: أن سورة المائدة محكمة». «فتح الباري» ([illegible]).

[2] رواه الترمذي ([illegible])، والحاكم في «المستدرك» ([illegible])، والبيهقي في «السنن الكبرى» ([illegible]).

قال الترمذي: «حسن غريب»، وحسن إسناده الألباني في «صحيح الترمذي» ([illegible]).

[3] تقدم تخريجه.

[4] قال أبو حيان: «[illegible] هذه السورة ثماني عشرة فريضة لم تبينها في غيرها». «تفسير أبي حيان» ([illegible]). وقال ابن عاشور: «احتوت هذه السورة على تشريعات كثيرة تنبئ بأنها أنزلت لاستكمال شرائع الإسلام». «تفسير ابن عاشور» ([illegible])، ويُنظر: «المجموع [illegible]» لابن تيمية ([illegible]).

مِن المُفسِّرين[1].

مقاصِدُ السُّورةِ:

مِن أهمِّ المقاصِدِ التي تضمَّنَتْها سورةُ المائدةِ:

١- التأكيدُ على حِفظِ العُهودِ والمواثيقِ، والارتباطِ بها[2].

٢- بيانُ جُملةٍ مِن أمورِ العقيدةِ، ومِن أبرزِها الولاءُ والبَراءُ، والتحاكُمُ بما أنزَلَ اللهُ[3].

٣- بيانُ الكثيرِ مِن الأحكامِ الشَّرعيَّةِ[4].

٤- تنظيمُ العَلاقاتِ بينَ المُسلمينَ وغيرِهم[5].

موضوعاتُ السُّورةِ:

مِن أبرزِ الموضوعاتِ التي تناوَلَتْها سورةُ المائدةِ:

١- تحريمُ التَّنطُّعِ والتَّعسُّفِ والاهتمامِ بأمورِ الغيبِ، وتصحيحُ الفِكرِ مِن مُعطَياتِ الجاهليَّةِ و[illegible] بعدمِ [illegible].

٢- تقريرُ أنَّ الحُكمَ للهِ تعالى وحدَه، وأنَّه لا حُكمَ أحسَنُ مِن حُكمِ اللهِ تعالى، مع بيانِ وُجوبِ التحكيمِ بما أنزَلَ اللهُ تعالى، والنَّهيِ عن حُكمِ الجاهليَّةِ وتحكيمِه.

٣- التأكيدُ على عقيدةِ الولاءِ والبَراءِ، والتشديدُ على تولِّي المؤمنين، مع

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[1] يُنظر: نقل الإجماع على ذلك ابنُ عطيَّة في ((التفسير)) (٢/ ١٤٣)، وابنُ الجوزيِّ في ((التفسير)) (١/ ٥٢٠)، وابنُ عاشور في ((التفسير)) (٦/ ٦٩).

[2] يُنظر: ((الأساس في التفسير)) لسعيد حوى (٣/ ١٣٠٣)، ((في ظلال القرآن)) لسيد قطب (٢/ ٨٣٤).

[3] يُنظر: ((في ظلال القرآن)) لسيد قطب (٢/ ٨٣٢-٨٣٤).

[4] يُنظر: ((تفسير ابن عاشور)) (٦/ ٧٣).

[5] يُنظر: المصدر السابق.

التحذير الشديد للمؤمنين من تولّي أهل الكفر، وبيان أنّ الذين في قلوبهم مرضٌ هم المسارعون في تولّيهم.

٤- تنظيمُ علاقات المسلمين مع غيرهم، خاصةً اليهود والنصارى.

٥- بيانُ كثيرٍ من الأحكام الشرعية وتوضيحها، ومن ذلك: الأحكام الشرعية المتعلقة بالعبادات والمعاملات؛ كأحكام العقود، والذبائح، والصيد، والإحرام، ونكاح الكتابيات، والردة، وأحكام الطهارة، وحدّ السرقة، وحدّ البغي والإفساد في الأرض، والجنايات، وتحريم الخمر والميسر، وكفارة اليمين، والنهي عن قتل الصيد في الإحرام، والوصية عند الموت، إلى غير ذلك.

٦- اشتملت سورة المائدة على بعض القصص، ومن ذلك قصة بني إسرائيل مع موسى عليه السلام، وقصة ابني آدم، وقصة المائدة.

٧- بيانُ أحوال أهل الكتاب، وظلمهم الشهير، وتحريفهم الكتب المنزلة، ومناقشة بعض عقائدهم الزائفة؛ من نسبة الولد إلى الله، وإنكار رسالة محمد صلى الله عليه وسلم، إلى غير ذلك من عقائدهم الباطلة.

الآيتان (١-٢)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ① يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ②﴾

غريبُ الكَلِمات:

﴿أَوْفُوا﴾: أتِمُّوا، مِن التَّمام، وأصلُ الوفاء: تمامُ الشَّيء، وإتمامُ العهد، والقيامُ بمقتضاه، وإكمالُ الشَّرط(١).

﴿بِالْعُقُودِ﴾: بالعهودِ والمواثيق، وأصل (عقد) يدلُّ على شَدٍّ وشِدَّةِ وُثوقٍ(٢).

﴿بَهِيمَةُ الْأَنْعَامِ﴾: الإبلُ والبقرُ والغنمُ، والبهيمةُ: كلُّ ما استبهم من الجواب، أي: استغلق، وما لا نُطقَ له، وإنَّما قيل للأنعام: بهيمة؛ لأنَّها أُبهمت عن أن تُميِّز، والأنعام: أصلُها الإبل، ثم استُعملت للبقر والغنم، وأصل كلمة (نعم): يدلُّ على ترفُّه، وطيبِ عيشٍ، وصلاحٍ(٣).

﴿الصَّيْدِ﴾: أي: الاصطياد، والصَّيد: هو تناوُلُ ما يُظفَرُ به ممَّا كان ممتنعًا

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(١) يُنظر: ((مقاييس اللغة)) لابن فارس (٦/ ١٢٩)، ((المفردات)) للراغب (ص: ٨٧٨)، ((التبيان)) لابن الهائم (ص: ١٧٠)، ((الكليات)) للكفوي (ص: ٩٤٠).

(٢) يُنظر: ((مقاييس اللغة)) لابن فارس (٤/ ٨٦)، ((تذكرة الأريب)) لابن الجوزي (ص: ٧٨)، ((التبيان)) لابن الهائم (ص: ١٤٦).

(٣) يُنظر: ((غريب القرآن)) لابن قتيبة (ص: ١٣٨)، ((غريب القرآن)) للسجستاني (ص: ١٣٩)، ((مقاييس اللغة)) لابن فارس (٥/ ٤٤٦)، ((المفردات)) للراغب (ص: ١٤٩)، ((تذكرة الأريب)) لابن الجوزي (ص: ١٣٨)، ((التبيان)) لابن الهائم (ص: ١٤٦).

ولم يُحِلّ له ما أحلّ، وكان حلالًا لك، وأحللته: [illegible] الشيء [illegible]، و[illegible] غير مستحلين ولا معتدين(1).

﴿حُرُمٌ﴾: محرمون، جمع حرام، وهو بمعنى محرم، من: أحرم الرجل بالحج؛ لأنه يحرم عليه ما كان حلالًا له من الصيد والنساء، وغير ذلك، وأصل (حرم): المنع والتشديد(2).

﴿شَعَائِرَ﴾: واحدها شعيرة، وهي ما جعله الله تعالى علمًا للطاعة، والشعائر أعلام الحج وأعماله، ومشاعر الحج: مواضع المناسك(3).

﴿الْهَدْيَ﴾: الهدي - في هذا الموضع - ما يُهدى إلى البيت من الأنعام قربة إلى الله، والهديّة: كلّ ما يُهدى إلى ذي مودة(4).

﴿الْقَلَائِدَ﴾: ما قُلّد من الهدي، وكانوا يقلدون البدن من لحاء شجر الحرم؛ ليأمن بذلك حيث سلك، وأصل (القلد): الفتل، ويدل على تعليق شيء على شيء، وليّه به(5).

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(1) ينظر: المقاييس في اللغة لابن فارس ([illegible])، والمفردات للراغب (ص: [illegible])، وتذكرة الأريب لابن الجوزي (ص: [illegible])، والتبيان لابن الهائم (ص: [illegible]).

(2) ينظر: غريب القرآن لابن قتيبة (ص: [illegible])، والمقاييس في اللغة لابن فارس ([illegible])، وتذكرة الأريب لابن الجوزي (ص: [illegible]).

(3) ينظر: غريب القرآن للسجستاني ([illegible])، والمقاييس في اللغة لابن فارس ([illegible])، والمفردات للراغب ([illegible])، وتذكرة الأريب لابن الجوزي ([illegible])، والتبيان لابن الهائم ([illegible]).

(4) ينظر: المقاييس في اللغة لابن فارس ([illegible])، والمفردات للراغب (ص: [illegible])، والتبيان لابن الهائم (ص: [illegible]).

(5) ينظر: غريب القرآن لابن قتيبة (ص: [illegible])، وغريب القرآن للسجستاني (ص: [illegible])، والمقاييس في اللغة لابن فارس ([illegible])، وتذكرة الأريب لابن الجوزي (ص: [illegible])، والتبيان لابن الهائم (ص: [illegible]).

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

﴿ولا يجرمنكم﴾ [illegible]

﴿[illegible]﴾ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

سورة المائدة

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

أي يا أيها المؤمنون [illegible]

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

أي [illegible] الإبل والبقر والغنم [illegible]

﴿إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾

أي [illegible] ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ﴾ [المائدة: ٣]

﴿غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ﴾

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ويقرأ ﴿أن صدوكم﴾ بفتح الهمزة على أنه علة للشنآن، والمعنى: لا يحملنكم بغضكم لقوم على الاعتداء عليهم لأجل أنهم صدوكم عن المسجد الحرام.

ويقرأ ﴿إن صدوكم﴾ بكسر الهمزة على أنه شرط، والمعنى: لا يحملنكم بغض قوم على الاعتداء عليهم إن صدوكم عن المسجد الحرام.

﴿ولا يجرمنكم شنآن قوم أن صدوكم عن المسجد الحرام أن تعتدوا﴾

أي: لا يحملنكم أيها المؤمنون [illegible] على أن تعتدوا عليهم بغضكم لهم [illegible] الاعتداء عليهم لأجل أنهم صدوكم عن الوصول إلى المسجد الحرام [illegible] طريق [illegible] [illegible]

﴿وتعاونوا على البر والتقوى﴾

أي: وليعن بعضكم بعضاً أيها المؤمنون على فعل الطاعات وترك المحرمات.

﴿ولا تعاونوا على الإثم والعدوان﴾

أي: لا يعن بعضكم بعضاً أيها المؤمنون على ما فيه ارتكاب للمعاصي والآثام، والاعتداء على حقوق الخلق[3]

﴿واتقوا الله إن الله شديد العقاب﴾

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قوله [illegible]

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- قوله [illegible]

- قوله [illegible] على كل شيء

- قوله [illegible]

انظر [illegible]

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﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ
وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٣﴾

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﴿حرمت عليكم أمهاتكم﴾

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[illegible] [illegible] [illegible] أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا﴾ [المائدة: 3] [illegible] [illegible] صلى الله عليه وسلم [illegible]

﴿فمن اضطر في مخمصة﴾

[illegible]

﴿غير متجانف لإثم﴾

[illegible]

﴿فإن الله غفور رحيم﴾

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تفسير البيان:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾﴾

مناسبة الآية لما قبلها

[illegible]

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ﴾

[illegible]

﴿قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ﴾

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﴿وَلَا مُتَّخِذِي أَخْدَانٍ﴾

أي: [illegible]

﴿وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ﴾

أي: [illegible]

كما قال تعالى: ﴿وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٢١٧].

﴿وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

أي: [illegible]

الفوائد التربوية:

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وإظهار الاسم الجليل «الله» في موضع الإضمار؛ لتربية المهابة، وتعظيم الحكم.

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﴿فلم تجدوا ماء فتيمموا صعيدا طيبا﴾

[illegible]

﴿فامسحوا بوجوهكم وأيديكم منه﴾

[illegible]

﴿ما يريد الله ليجعل عليكم من حرج﴾

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﴿ولكن يريد ليطهركم﴾

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﴿لعلكم تشكرون﴾

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المعنى الإجمالي:

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تفسير الآيات:

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مناسبة الآية لما قبلها

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أي [illegible] أيها المؤمنون [illegible] الله [illegible]
[illegible] الإسلام

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الله عليه وسلم [illegible]

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﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾﴾

مناسبة الآية بما قبلها

[illegible]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ﴾

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﴿شُهَدَاءَ بِالْقِسْطِ﴾

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﴿وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا﴾

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﴿والعافين عن الناس﴾

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﴿والله يحب المحسنين﴾

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﴿والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب إلا الله ولم يصروا على ما فعلوا وهم يعلمون ﴿١٣٥﴾

﴿ومن يغفر الذنوب إلا الله﴾

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﴿ولم يصروا على ما فعلوا﴾

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الفوائد التربوية

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صلى الله عليه وسلم

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قوله ﴿إن أراد أن يهلك المسيح ابن مريم [illegible]﴾ [illegible]

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٤ قوله ﴿وقالت اليهود والنصارى نحن أبناء الله وأحباؤه﴾ [illegible] [illegible] [illegible] والنصارى [illegible] أبناء الله وأحباؤه.

٥ قوله ﴿قل فلم يعذبكم بذنوبكم﴾ [illegible] المسيح [illegible]

٦ قوله ﴿يغفر لمن يشاء ويعذب من يشاء﴾ [illegible] [illegible] ﴿يغفر لمن يشاء﴾ [illegible] ﴿ويعذب من يشاء﴾

٧ قوله ﴿[illegible]﴾ [illegible] على [illegible]

٨ قوله ﴿ما جاءنا من بشير ولا نذير﴾ [illegible] ﴿بشير﴾ [illegible] ﴿نذير﴾ [illegible] للتكثير

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[2] انظر التفسير [illegible]
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[4] انظر التفسير [illegible]
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﴿فبعث الله غرابا يبحث في الأرض ليريه كيف يواري سوءة أخيه قال يا ويلتا أعجزت أن أكون مثل هذا الغراب فأواري سوءة أخي فأصبح من النادمين﴾

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﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ أَوْ يُنفَوْا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾ ﴾

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تفسير الآيات

﴿ إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٧) ﴾

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٣- قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

[illegible] ثلاث فوائد: الأولى [illegible] والثانية [illegible] والثالثة [illegible]

٤- قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible] الأحكام [illegible]

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(٢) انظر: [illegible]

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معاني الكلمات

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نزل على عيسى عليه السلام [illegible]
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تفسير الآيات:

﴿وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (٤٦)﴾

مناسبة الآية لما قبلها

لما ذكر تعالى [illegible] عيسى [illegible]
[illegible]

﴿وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ﴾

أي: [illegible] عيسى عليه السلام [illegible] التوراة [illegible]
[illegible] الإنجيل

﴿وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ﴾

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مناسبة الآية لما قبلها

لمّا [illegible] عليه الصلاة [illegible] [illegible] الرسول الكريم محمد صلى الله عليه وسلم [illegible] [illegible] الطيب والعبادة فقال:

﴿فاذكروني أذكركم﴾

أي: [illegible] [illegible] [illegible]

﴿واشكروا لي ولا تكفرون﴾

أي: [illegible]

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﴿أعزة على الكافرين﴾

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﴿يجاهدون في سبيل الله ولا يخافون لومة لائم﴾

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إظهار الاسم الجليل ﴿الله﴾ في موضع الإضمار [illegible] [illegible] [illegible] وتأكيد [illegible] [illegible] [illegible]

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٢- قوله: ﴿وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ [illegible] فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ فيه وضع الظاهر موضع المضمر، حيث لم يقل: (فإنهم هم الغالبون) [illegible] الظاهر موضع المضمر [illegible] الشيطان.

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تفسير الآيات:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارِ﴾

أي لا تتخذوا أيها المؤمنون [illegible]

﴿وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

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تفسير الآيات

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مناسبة الآية لما قبلها

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مسائل الإعراب

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﴿قل أتعبدون من دون الله ما لا يملك لكم ضرا ولا نفعا﴾

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﴿والله هو السميع العليم﴾

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٦٣ - قوله ﴿قد نرى تقلب وجهك في السماء [illegible]
فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام﴾

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[illegible] شطر المسجد الحرام [illegible] الإسلام

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تفسير الآيات

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مناسبة الآية لما قبلها

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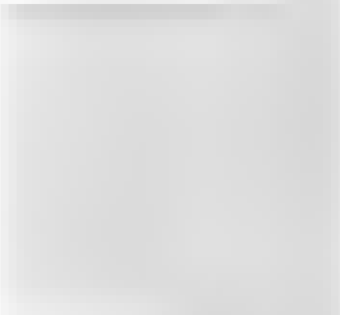

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الفوائد التربوية

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الإسناد الصحيح

مشكل الإعراب

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المعنى الإجمالي:

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تفسير الآيات:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا
يُحِبُّ الْمُعْتَدِينَ (٨٧)﴾

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﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ﴾

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[illegible] كذلك يبين الله آياته للناس لعلهم يتقون ﴿١٨٧﴾

تفسير الآية [illegible]

قوله تعالى: ﴿ولا تأكلوا [illegible]﴾ [illegible]

[illegible]

﴿ولا تأكلوا أموالكم بينكم بالباطل﴾

[illegible]

﴿وتدلوا بها إلى الحكام﴾

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[illegible] ﴿[illegible]﴾ [illegible]

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﴿فمن لم يجد فصيام ثلاثة أيام﴾

أي: [illegible]

﴿ذلك كفارة أيمانكم إذا حلفتم﴾

أي: [illegible]

﴿واحفظوا أيمانكم﴾

أي: [illegible]

﴿كذلك يبين الله لكم آياته لعلكم تشكرون﴾

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﴿ليس على الذين آمنوا وعملوا الصالحات جناح فيما طعموا﴾

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﴿إذا ما اتقوا وآمنوا وعملوا الصالحات﴾

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﴿ثم اتقوا وآمنوا﴾

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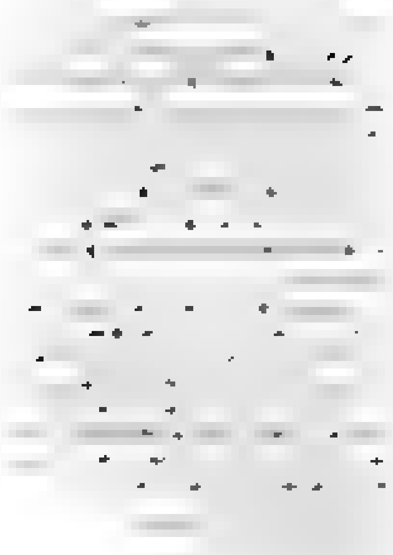

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تفسير الآية:

﴿جعل الله الكعبة البيت الحرام قياما للناس والشهر الحرام والهدي والقلائد ذلك لتعلموا أن الله يعلم ما في السماوات وما في الأرض وأن الله بكل شيء عليم (٩٧)﴾

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﴿جعل الله الكعبة البيت الحرام قياما للناس﴾

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﴿البيت الحرام﴾

مكة المكرمة

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﴿والشهر الحرام﴾

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﴿والهدي والقلائد﴾

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﴿ذلك لتعلموا أن الله يعلم ما في السموات وما في الأرض﴾

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﴿ما على الرسول إلا البلاغ والله يعلم ما تبدون وما تكتمون [٩٩]﴾

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﴿ما على الرسول إلا البلاغ﴾

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﴿والله يعلم ما تبدون وما تكتمون﴾

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بلاغة الآيات

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تمّ بحمد الله تعالى المجلد الرابع
ويليه المجلد الخامس وأوله
تفسير سورة الأنعام

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